

A FINDING AID FOR THE ROCKHILL TIBETAN COLLECTION AT THE LIBRARY OF CONGRESS

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Introduction

The Library of Congress Tibetan collection owes its beginning to William Woodville Rockhill (1854–1914), American diplomat in China in the early 1900's and first American Tibetologist. Rockhill's gift of 13 Tibetan books is recorded in the *Report of the Librarian of Congress for fiscal year 1901*: "The Tibetan books recently acquired — thirteen in number — are in form highly curious. They are long, narrow, and consist of loose leaves between boards, some of which are richly inlaid and are wrapped in silk or tied with ribbons." The Library was quick to recognize that "the debt to Mr. Rockhill for the interest he has displayed, and the time, effort, and money which he has expended in securing to the Library a collection which is to bring oriental students to Washington cannot be lightly estimated."¹

These volumes represent some of the earliest Tibetan books to arrive in the U.S. From the above account, we have continually attributed the beginning of the collection to 1901/02 (depending on either fiscal or calendar year). In preparing this handlist, however, I was surprised to discover LC acquisitions stamps for 1899 on at least four items, indicating that the first gifts probably came gradually over a period of several years. What we can say is that by 1902, Rockhill had donated "65 works or parts of works, of which 57 (in 4,835 folios) are printed from wooden blocks, and 8 (129 folios) are manuscript," as well as two Mongolian manuscripts and one blockprint.² Rockhill had acquired these texts during his residence in China, and travel in Tibet and Mongolia between 1884–1901.

On November 29, 1902, Rockhill presented the Librarian of Congress, Herbert Putnam, with a small handwritten catalog listing 62 of these 65 Tibetan works. The inscription reads:

¹ Report 1901: 15.

² See Report 1902: 19 -21 for Rockhill's summary of the collection.

Note: This finding aid is based on a paper presented at the 11th Seminar of the International Association for Tibetan Studies, Konigswinter, Germany, August 2006.

28th Nov.

My dear Putnam,

I enclose a catalogue of the tibetan works now in your library. I hope it is what you want and that it may be of use to some student some day —

Sincerely yours,
W.W. Rockhill

This catalog includes title in Tibetan and transliteration, number of folios, size, and various descriptive elements, as well as Rockhill's translation of the title and sometimes the colophon or other further notes. Rockhill was a very thorough scholar, interested from an early age in Tibetan Buddhism, and initially inspired by the writings of Abbe Huc. He studied Tibetan in Paris at the Bibliotheque Nationale with various scholars, and had learned classical Tibetan, Sanskrit and Chinese before reaching China.³ He also published two translations from the Tibetan *Bka' gyur* in 1883–1884, the *Udanavarga* and *The Life of the Buddha and the Early History of His Order*. When he was appointed Second Secretary to the American Legation in Peking in 1884, he began four years of further study of Tibetan and Chinese. In particular he befriended and studied under a lama, whom he identifies as “Bu Lama,” who had been born near Lhasa, and was resident in Peking. In *The Land of the Lamas* he describes Bu Lama (Tenzin Choepel) as learned and well respected, but not a monk, who had assumed the position of Abbot of his monastery (“Serkok gomba, North of Hsi-ning”) by his wealth and status. He also mentions studying for three years with a Lama who earned his living as a reader of the Kanjur.⁴ Already in touch with many leading Western scholars, he met Sarat Chandra Das in Peking in 1885. Rockhill's several books and numerous scholarly articles, provide a wealth of, geographic, historical, and ethnographic detail on Tibet, and early translations of Buddhist literature.⁵

³ Rockhill 1890a: 4.

⁴ Rockhill 1891a: 97–104.

⁵ For details of Rockhill's life see Wimmel's excellent biography, edited and introduced by Braham Norwick. For a bibliography of Rockhill's works, and a short biography see *T'oung Pao*, March 1915, pp. 161–165 and May 1915, p. 289–291.

The above provides some insight into Rockhill's understanding of the texts described in the catalog. The catalog entries are historically interesting for what they tell us about the state of Tibetan studies at the turn of the century. One can imagine Rockhill consulting with one of his tutors on the discovery of a particular text and in fact, Rockhill published translations of several of the texts, as noted in his catalog. However Rockhill's handwriting is of the ornate style of the time, also reflected in his transcription of Tibetan, making it sometimes difficult to read. For example, *gdod* (the first, beginning) often appears as *gdon* (an evil spirit). Given this difficulty, and yet the historical value of seeing his originals, I thought it might be interesting to present them in a slightly edited and more searchable form. Many of the texts are by now very well known — for example, *Ma ni bka' 'bum*, *Mi la ras pa nam thar* and *mgur 'bum*, *Lam rim chen po*, *Rgyud bzhi*, *Vaidurya sngon po'i*. Others are individual copies of sadhanas and texts taken from the *gsung 'bums* of famous lamas of the time such as the two Lcang skya's and could be identified by consulting various title lists. Most were apparently commonly available in Peking at the time, although some were also printed in Lhasa, and only a complete examination of the colophons can reveal possible rarities. Many titles are now available in reprint editions in the PL-480. Several texts are still in excellent condition, such as the lovely edition of Lcang skya Rol pa'i rdo rje's pantheon (published by Pander, *Das Pantheon des Tschangtscha Hutuku*, 1890). Part I is therefore a simple revision of Rockhill's original catalog. Titles and bibliographic descriptions have been corrected against the originals, followed by Rockhill's title translation and notes [R:], either quoted or slightly edited, but usually retaining Rockhill's spellings. Additional information based on my examination is preceded by an asterisk (*). The catalog lists only 62 of the original 65 texts, however, and it remains a mystery as to why, possibly the usual issue of items versus titles.

After the arrival of these first 65 works there were at least two subsequent acquisitions of Tibetan from Rockhill, one by purchase and one by gift. In 1908 Rockhill acquired the complete Derge *Bka' 'gyur* for the library, while he was American Minister at Peking.⁶ And finally, in 1942,⁷ Rockhill's widow gave the Library an additional 13 items which are described in the acknowledgment letter to Mrs. Rockhill from Acting Librarian of Congress Luther H. Evans as "13 Tibetan and Chinese manuscripts and books." These additional volumes were never specifically identified as being from Rockhill and were randomly scattered with the unidentified volumes. My search in the Tibetan rare book cage has now identified the titles listed in Part II. Of special

⁶ Report 1909: 21.

⁷ Report 1943: 166.

interest is a complete ten volume *gsung 'bum* of Char har Dge bshes Blo bzang tshul khribs (1740–1810), an important Gelukpa lama from Inner Mongolia. These large volumes are wrapped with two volumes together (and therefore previously counted as five) in yellow silk, with blue lining, and tied between heavy lacquered boards. There are also two small sadanas of the 2nd Lcang skya, Ngag dbang blo bzang chos ldan (1642–1714) and a volume of the *Vaidurya dkar po* sent to Rockhill by the Maharaj of Sikkim in 1911. The 1942 gifts also included two special items given to Rockhill in 1908 by the 13th Dalai Lama when they met at Wu-tai-shan, an exceptionally fine *thangka* of Rje Tsong kha pa (now reproduced as the frontispiece in Wimmel's biography), and a copy of the Sutra of the Perfection of Wisdom in 8,000 verses, listed here as II, 68 [B]. I have tentatively numbered these items 63–75, but it is possible there are others yet unidentified, and that the number thirteen refers to some different way of counting, i.e. volumes versus titles. The letters in parenthesis are those assigned by Walter Maurer in his handlist of 1962.⁸ Part III lists the three Mongolian texts given to the Library by Rockhill, which also have Tibetan title pages. It should be noted that many of the texts are bilingual, Tibetan and Mongolian, with Chinese numbering on folios, or at least have bilingual title pages, reflective of 18th and 19th c. printing in Peking.

The following handlist represents more fully the contribution of Rockhill to our knowledge of Tibetan literature in the early 20th c. and perhaps inspires anyone interested in a particular text to consult it at the Library. At some point we hope to identify and scan those of special or representative value to make them available digitally. The collection was reviewed by Gene Smith in the early 1960's and many were selected for microfilming for University of Washington. These are numbers 4, 5, 6, 7, 11, 12, 21a, 21b, 21c, 22, 24, 25, 26, 37, 38, 41, 52, 57, and 62. Notes following these entries refer to Gene Smith's bibliographic information as published in his 1969 *University of Washington Tibetan Catalogue*. Finally, I would like to mention that our conservation office has been making new housings for the collection, and several of the volumes were being treated at the time and unavailable for verification.

⁸ Maurer handlist (1962?) omits the 65 Rockhill items included in the catalog. I have also checked the titles against those given in Buesher's handlist (1990), which gives only the title from the title page. Each of these previous lists has been one step closer to an eventual online catalog, as hopefully this one is also.

I. Rockhill's Handlist of 1902

1a. *Chos skyong ba'i rgyal po srong btsan sgam po'i bka' 'bum las / bla ma brgyud pa'i gsol 'debs lo rgyus dkar chag.*

11 folios. 22 ½ x 4 ½. Unbleached Tibetan paper. Xylograph, wrapped in thin yellow silk between boards with No. 1b–1c. Upper board decorated with designs in gold and eight auspicious symbols. Boards wrapped with broad silk strap. Bought in 1887 at Urga, printed probably at Lhasa.

R: Introduction and index to the *Ma ni bka' 'bum* (Nos. 1b–1c.).

1b. *Ma ni bka' 'bum glegs bam dang po thugs rje chen po sangs rgyas stong rtsa'i [lo] rgyus chen ma.*

377 folios. 22 ½ x 4 ½. Paper same as No. 1a, bound in same cover as No. 1a.

Fol. 1 verso has two vignettes, right King Srong tsan gampo, left his consort Padma karmo. Folio 306 in duplicate. Bought at same time and place as No. 1a.

R: 1st volume of the *Mani bka' 'bum*, attributed to King Srong tsan gampo (7th c.) but probably of much later date. Chapters 2, 3, 4 and 34 of this work have been translated by W.W. Rockhill in *Land of the lamas*, pp. 327–334, 355–361.

1c. *Chos skyong ba'i rgyal po srong btsan sgam po'i bka' 'bum las smad kyi cha zhal gdams kyi bskor.*

331 folios. 22 ½ x 4 ½. Wrapped in yellow silk and bound between boards decorated like those holding Nos. 1a–1b. Bought at same time and place as Nos. 1a–1b. Three vignettes on fol. 331 recto.

R: 2nd and last volume of the *Mani bka' 'bum*. See also No. 2 for another edition of this important work.

2. *Ma ni bka' 'bum.*

230 folios. 24 1/4 x 5. Printed on Chinese paper from wooden blocks cut in Peking, outside the An ting gate in 1731 (?). Bought outside the An ting gate, Peking, in 1885. Folio 1 verso printed in red, two vignettes: left Chenresig, right King Srong tsan gampo. Fol. 2 recto printed in red, mystic syllable “Om” in vignette on either side. Folio 230 printed in red, 4 vignettes of “gods.”

Colophon on fol. 229 verso in Mongolian and Chinese giving date of cutting blocks and place at Peking. Wrapped in yellow silk and bound between two boards held together by green cloth passing through holes cut in boards.

R: The *Mani bka' 'bum* of King Srong tsan gampo (see Nos. 1a, 1b, 1c).

3. *Gnas brtan chen po bcu drug gi mchod pa rgyal bstan 'dzad med nor bu.*
88 folios. 17 1/4 x 5 1/4. First and last folios bound to cover of variegated silk covered cardboard. Printed at Peking at the Ta lung shan hu kuo ssu in 1676, as appears from colophon in Chinese on fol. 88a. The title also appears on title page in Lantsa and Sanskrit, and in the colophon in Chinese.

R: "The everlasting jewel of the doctrine of the Djina (i.e., the Buddha)." or the Sutra of the 16 Great Arhats.

4. *Rmi lam gyi don legs par bshad pa'i shel dkar me long.*

8 folios. 23 x 4 1/2. Rough Tibetan paper, printed probably in Tibet or at Urga where this book was bought in 1885. Fol. 1 verso, Fol. 8 recto vignettes of deities. Tibetan and Mongolian.

R: "The crystal mirror giving a perfect explanation of dreams."⁹

5. *Dag yig chung ngu gdul bya'i snying mun sel byed nyi ma stong gi 'od zer.*

104 folios. 23 x 4 1/2. Chinese paper. Printed in Peking. Bound in boards with Nos. 6 and 7. Fol. 1 verso, 2 recto, 104 recto vignettes. Tibetan and Mongolian.
R: "The light of the rising sun;" a Tibetan-Mongolian dictionary arranged alphabetically.

6. *Ming gi rgya mtsho'i rgyab gnon dag yig chen po skad kyi rgya mtsho 'am skad rigs gsal byed nyi ma chen po.*

241 folios, 23 x 4 1/2. Chinese paper. Printed in Peking from much used blocks — blurred. Dictionary proper fol. 1–235 recto. Useful phrases fol. 235 recto–241. Fol. 1 verso, fol. 2 recto vignettes of gods and saints. Bound between boards with No. 5 and 7. Tibetan and Mongolian.

R: "The Great Sun making all words clear or the Sea of words," a Tibetan-Mongolian dictionary arranged alphabetically.

7. *Ming gi rgya mtsho 'am tshig gi rgya mtsho.*

51 folios. 23 x 4 1/2. Chinese paper. Printed at Peking. Bound in boards with No. 5 and 6. Fol. 1, 2 and 51 vignettes of gods and demigods.

⁹ Smith 1969, p. 1: Gene Smith identifies #4, 5, 6, and 7 as all parts of a lexicographical work of 'Bro ba rab 'byams pa kun dga' rgya mtsho (1655–?), giving the probable date of composition of #5 as 1718. #4 is the literary preface, #6 is primarily concerned with verb forms, and #7 contains all possible syllables whether they exist or not. This work was also published in *Four Tibetan-Mongolian Lexicons* LCCN 82903724.

R: “The Sea of names or The Sea of words. A complete list of Tibetan phonetics, giving a full list of all the possible combinations of Tibetan letters, also contains some remarks on reading.”

8. *Mnyam med tsong kha pa chen pos mdzad pa'i byang chub lam rim chen mo.* 337 folios. 24 1/4 x 4 3/4. Chinese paper, printed in Peking from blocks cut in Tibet. Fol. 1 verso, fol. 2 recto, fol. 337, vignettes in red. On fol. 2 the author, Tsongkhapa on the left, on the right is the first Panchen Rinpoche Lama of Tashilhunpo (a reincarnation of Tsongkhapa).

R: “The steps to the attainment of enlightenment (bodhi) by the incomparable, the great Tsongkhapa....This work is usually known as the *Lam rim chen mo*.” For a summary and a short notice of Tsongkhapa, see W.W. Rockhill, *JRAS*, 1891, pp. 289–291. See also No. 51.

9. *Rnal 'byor gyi dbang phyug dam pa rje btsun mi la ras pa'i rnam thar.* 141 folios. 20 1/4 x 4. Chinese paper, printed at Peking. Bound between boards.

R: “The history of the holy and reverend Milaraspa, the yogin (or devotee)....This popular work is usually called Milaraspa'i rnam thar. It is divided into 9 sections (bam), each having a separate title....Fol. 137–139 are laudatory verses to Milaraspa. Two folios — printed on one side only and numbered in Tibetan....do not belong to this work. They are prayers.”

10. *Rje btsun mi la ras pa'i rnam thar rgyas par phye ba mgur 'bum.* 342 folios. 20 1/2 x 4. Chinese paper, printed at Peking from blocks cut in Tibet. Bound between boards, small black stamp on title page. Fol. 1 verso vignettes on either side; left that of the author Milaraspa, right that of his guru Marpa.

R: “The Hundred thousand songs, taken from the history of the Reverend Milaraspa....This work is usually called the *mgur 'bum*. The language of this work and of No. 9 is nearer the spoken colloquial than any other printed work.”

11. *Gso ba rig pa'i bstan bcos sman bla'i dgongs rgyan rgyud bzhi'i gsal byed bai du rya sngon po'i phreng ba las dum bu gsum pa man ngag yon tan rgyud kyi rnam bshad.*

537 folios. 21 x 4. Tibetan paper. Bound between boards. Printed probably at Lhasa. Bought at Urga in 1885.

R: “This is the 3rd part of the commentary on the medical work called *Vaidurya sngon po'i mallika* (or phreng wa) which is No. 21a of the collection. Parts 2 (Part 1 is included in No. 21a) and 3 are No. 21c and 21b.”

* 11, 21a, 21b, and 21c are all parts of the commentary on the *Rgyud bzhi* by Sde srid Sangs rgyas rgya mtsho (1653–1705), written in 1688. This is Part 3 (ga).¹⁰

12. *Bdud rtsi snying po yan lag brgyad pa gsang ba man ngag gi rgyud las dum bu gnyis pa bshad pa'i rgyud.*

49 folios. 20 ½ x 4. Chinese paper. Bought at Urga, but probably printed at Peking. Tied between boards with No. 13, 14, 15, but not related.

R: Part 2 of a tantric work or commentary on the eight branches of the essence of dudtsi, compiled from the Tantras on necromancy.

* *Rgyud bzhi*, part 2 (kha).¹¹ See also #41 for another edition, which is also part 2. A note on the title page says, “rec. from Russian Consul at Urga May 26, 1885 WR.” Printed at *zud cu ze'i chos kyi spar khang*.

13. *Bla ma mchod pa'i cho ga bka' drin gsol 'debs phyag chen gsol 'debs rnam.*

18 folios. 19 ¾ x 3 ½. Bound with No. 12, 14, 15.

R: “The ceremony of showing veneration to the Teacher...The work is divided into 2 parts. Pt. 1 fol. 1–12 recto is called in the margin *Bla mchod* or worshipping the Guru. Pt. 2 fol. 12 verso to end is called in the margin *Phyag chen gsol 'debs*...”

* Written by Dge slong Blo bzang chos kyi rgyal mtshan.

14. *Bcom ldan 'das kun rig gi bsgrub thabs dkyil 'khor gyi cho ga ngag 'don.*

49 folios. 20 ½ x 4. Printed in China.

R: “The ceremony of tracing the magic circle (mandala) to force the appearance of the Blessed All-knowing One. A tantric work of the mystic and necromantic class.” See also No. 19.

15. *'Dul ba'i mdo.*

144 folios. 20 ¾ x 3 ¾. The Sanskrit title is given fol. 1 verso, Vinaya sutra.

R: “The dissertation on discipline.” This sutra on canon law treats of the ordination and conduct of the priesthood, both male and female. It is a compilation of the canonical works on the subject in the Dulwa section of the Kanjur. It is in 2700 slokas or verses, and is divided into 9 sections (bampo),

¹⁰ See Smith 1969, p. 2.

¹¹ See Smith 1969, p. 2–3: The famous medical gter ma, attributed to G'yu thog rnying pa yon tan mgon po (8th c.), and discovered by Grwa thang pa Grwa pa mgon shes (1012–1090).

each with separate title at the end of the section. Fol. 142b to end of the work (fol. 144a) are general remarks on the importance of the subject of this work. A colophon at the end states that it was compiled by A kya Blo bzang bstan pa'i rgyal mtshan dpal bzang po.

16. *'Phags pa snang brgyad*

19 folios. 16 1/4 x 4. Printed at Peking.

R: "The holy eight points of view." The Sanskrit title is given as Arya palashada gata. This is a sutra of the Mahayana school of Buddhism, translated from a Sanskrit original.

17. *'Phags pa bzang po spyod pa'i smon lam gyi rgyal po.*

9 folios. 15 1/2 x 3 1/2. Chinese paper. Fine specimen of Tibetan block cutting. Title also in Sanskrit.

R: "The venerable Prince of prayer for good conduct." No. 18 also contains this work.

18. *Bshags pa smon lam rnams.*

29 folios. 16 1/2 x 4. Chinese paper. Blocks presumably cut in Tibet, but printing done in China. Chinese pagination in right margin. Title also in Sanskrit.

R: "Penitential prayers." Fol. 1–5a introduction. Same as No. 17. Work ends on Fol. 7. It is followed by prayers of similar nature but with no titles.

19. *Dpal gsang ba 'dus pa'i bsgrub thabs.*

62 folios. 16 3/4 x 4.

R: "A work on the ceremonies to be performed for coercing the appearance of the gods....This work belongs to the same class as No. 14."

*Written by Rgyal tshab Darma rinchen (1364–1432). Very clear Peking print, excellent condition

20a. *Klu 'bum dkar po.*

152 folios. 18 x 4 3/4. Chinese paper. Printed at Peking, bound between boards with No. 20b.

R: "The white Naga Hundred Thousand." This is a canonical work (sutra) of the "pre-Buddhist faith of Tibet called Bon chos."

*Two stamps on first folio: Gift Hon. W.W. Rockhill and Library of Congress, City of Washington 1899.

20b. *Klu nag po*.

4 folios. 18 x 4 3/4. Last folio printed in red. Vignettes of four Bonpo divinities. Bound with No. 20a.

R: "The black Naga." This is, like No. 20a, a work of the Bonpo.

21a. *Gso ba rig pa'i bstan bcos sman bla'i dgongs rgyan rgyud bzhi'i gsal byed bai du rya sngon po'i ma lli ka*.

37 folios. 21 1/2 x 4. Bound between boards with No. 21b and 21c.

R: A medical treatise (or commentary on medical works) compiled from various standard works on the art of healing and entitled *Vaidurya sngon po'i mallika* or "The garland of lapis lazuli."

* Part 1 (ka) of the commentary on the *Rgyud bzhi*. Part 2 is #21c, Part 3 is #11, and Part 4 is #21b. Although Rockhill says it is a Peking edition, 21a, 21b and 21c are identical prints with #11, i.e. Tibetan paper, possibly printed at Lhasa. A note on title page reads, "Rec'd from Urga, July 10th, 1885."

21b. *Gso ba rig pa'i bstan bcos sman bla'i dgongs brgyan rgyud bzhi'i gsal byed bai dur rya sngon po'i phreng ba las dum bu bzhi pa ma rgyud kyi rnam bshad*.

233 folios. 21 1/2 x 4. Bound with No. 21a–21c.

R: "Medical treatise, being a commentary (4th part) of the *Vaidurya sngon po'i mallika* (No. 21a). See for other parts of commentary No. 11 and 21c."

* Part 4 (nga) of the commentary on the *Rgyud bzhi*.¹²

21c. *Gso ba rig pa'i bstan bcos sman bla'i dgongs brgyan rgyud bzhi'i gsal byed bai du rya sngon po'i phreng ba las dum bu gnyis pa bshad pa'i rgyud kyi rnam bshad*.

261 Folios. 21 1/2 x 4. Bound with Nos. 21a, 21b.

R: "Medical treatise, being a commentary (2nd Part) on the *Vaidurya sngon po'i mallika* (No. 21a). See for other parts of commentary No. 11 and 21b."

* Part 2 (kha) of the commentary on the *Rgyud bzhi*.

22. *Dge' ldan khri rin po che a che thu no min han gyi rnam thar mkha' spyod 'grub pa'i gtam snyan lha'i rnga bo che*.

92 folios. 18 1/4 x 4. Printed in Peking. Bound in boards.

¹² Smith 1969, p. 3, provides the colophon as follows: "The *par-byang* was composed by Er te ni pandi-ta mkhan po no mon han 'Jam dpal rdo rje grags pa at the behest of Er te ni se tshen tho yon Dam chos rab rgyas, the *phyag mdzod* of the Rje btsun dam pa. It was through the efforts of this Dam chos rab rgyas that the edition was prepared."

R: “The great drum of the Cali deity, a discourse on the way of reaching Heaven. A history of Khri Rinpoche of Galdan, the Achethu Nomenhan.”¹³

23. *Thugs rje chen po bcu gcig zhal dbal mo lugs kyi dbang gi bla ma brgyud ba'i gsol 'debs.*

3 folios. 19 3/4 x 4. Printed in China.

R: “Religious service for propitiating the Great Merciful One with eleven faces (i.e. Avalokitesvara).”

24. *Yus shyas' kyi'i / brjed thog yang ti'i za ma tog.*

175 folios. 9 1/2 x 4 1/4. Printed at Peking.

R: “The jade treasure of good sayings.” The first line of the title page is a Tibetan transcription of the Chinese name of this work (*Yu hsiao yu*) Jade (or excellent) sayings. A work on fortune telling and geomancy by the pa kua and other Chinese methods. The book is probably a translation from the Chinese. Fol. 166 to end (175) is an index of the work (first folio is missing) with separate pagination.¹⁴

*Two stamps on first folio: Gift Hon. W.W. Rockhill and Library of Congress, City of Washington 1899.

25. *Tsan dan jo bo'i lo rgyus skor tshad phan yon mdor bsdus rin po che'i 'phreng ba.*

20 folios. 9 1/2 x 3. Printed at Peking.

R: “The string of jewels,” being a history of the Tsandan Jowo, a sandalwood image of the Buddha Gautama said to have been modeled from life and now preserved in the Chan t'an ssu.¹⁵

*Written by Lcang skya Rol pa'i rdo rje (1717–1786) in 1770.

26. *Slob dpon chen po padma 'byung gnas kyis gsung pa'i gsol 'debs le'u bdun ma.*

63 folios. 9 1/2 x 3. Printed at Peking. Small black and red seals on title page.

¹³ Smith 1969, p. 3, identifies this as the biography of the 54th Khri Rinpoche of Dga' ldan, Ngag dbang mchog ldan, from the *gsung 'bum* (kha) of Lcang skya Rol pa'i rdo rje (1717–1786), written in 1763 near Zhe ho.

¹⁴ Smith 1969, p. 5, provides the colophon and further notes on this text.

¹⁵ See Rockhill's description of the “Sandlewood Temple,” in *Land of Lamas*, p. 105. Smith 1969, p. 6, supplies colophon.

R: “Seven chapters of prayers taken from the words of the Great Master Padma ‘byung gnas (Padma Sambhava). See also another work of Padma Sambhava under No. 37.”¹⁶

27. *Thos grol bde legs kun ster.*

19 folios. 9 ½ x 3 ½. Printed probably at Peking.

R: “This is a short ritual read at funerals or on the death of a person to insure their future well being. The title means ‘Complete bestowal of well-being and salvation (by the recital of this work). See also No. 54.”

28. *Ja mchod bkra shis char ‘bebs ma.*

3 folios. 10 x 3 ½. Printed probably at Peking.

R: “Rain of blessings (resulting from) a tea offering.”

29. *‘Phags pa kha mchu nag po zhi bar byed pa’i mdo.*

10 folios. 12 ¾ x 4 ¼. Printed probably at Peking. Title also in Mongolian, Chinese, and Sanskrit.

R: “The exalted (sutra or discourse) on the pacifying of Kha mchu nag po.”

30. No title.

41 pages. 11 ½ x 3 ¼. Ms. bound together like Chinese book.

R: Tibetan almanac.

* Almanac for the Water Horse Year in the 13th *rab byung*, or 1762.

Two stamps on last folio: Hon. W. W. Rockhill and Library of Congress, City of Washington, 1899.

31. *‘Phags pa thugs rje chen po zhal bcu gcig pa dpal mo lugs kyi sgrub thabs smyung bar gnas pa’i cho ga bya tshul dang bcas pa phan bde’i snang ba gsar dngom.*

22 folios. 20 x 3 ¾. Printed in China. Title also in Landza. Margin indicates vol. 5.

R: “On the ceremony of entering into communion by fasting and prayer with the Great Compassionate One with eleven faces (i.e., Avalokiteshvara)....”

*Written by Stag phu sprul sku Blo bzang bstan pa’i rgyal mtshan, b. ca. 1765.

32. *Myur mdzad ye shes kyi mgon po phyag drug pa’i gtor cho ga bskang gso cha lag mnga’ gsol dang bcas pa.*

¹⁶ Smith 1969, p. 6: a *gter ma* attributed to Padmasambhava and discovered by Sprul sku Bzang po grags pa (? Late 14th–15th c.).

20 folios. 21 x 3 1/4. Printed probably in China.

R: "The ceremony of propitiating the malignant diety Myur mdjad [mdzad] ye shes kyi mgon po by making torma offerings."

33. No title.

110 folios. 9 1/2 x 4 1/2. Printed in red. Printed in Peking.

R: "The northern buddhist (lamaist) Pantheon." 10 folios of introduction in Tibetan and Mongolian, 100 folios—recto of each folio gives the images of those gods, deities of all descriptions, protecting deities, malignant deities, saints, holy men, etc., the name of each one is given under the image. Verso of each folio, the mantras (or magical formula) applicable to the corresponding deity, etc., on the recto.... Folio 1 is mutilated. It should show on left the image of Maitreya, in the center Cakya Buddha, on the right Manjushri.

* The Buddhist pantheon, with 10 folios of preface, by Lcang skya III Rol pa'i rdo rje (1717–1786). Two stamps on first folio: Hon. W.W. Rockhill and Library of Congress, City of Washington, 1899.

34. *Bka' drin dang rjes 'dzin gsol 'debs don gnyis lhun grub.*

4 folios. 6 1/4 x 2 3/4. Printed on heavy Chinese paper, probably at Peking.

R: "Prayers for securing both blessings and requests."

35. *bstan bsrung rgyal po chen po bkwan lo yi'i gsol mchod 'dod don kun sngol.*

32 folios. 9 3/4 x 3 3/4. Printed on Chinese paper, probably at Peking.

R: "A work read when seeking to propitiate by prayer and offerings the great guardian of the Doctrine Kuan Laoyeh (the Chinese god Kuan-ti)."

36. *Sangs rgyas su grub par rnam par bkod pa zhes bya ba theg pa chen po'i mdo.*

150 folios. 20 1/2 x 6. The title page and folio 1 are missing. R: The Mahayana sutra called "The complete creation of perfection in the Buddha." "The above title is supplied on folio 21 verso of the 3rd vol. The work is divided into 3 books or volumes The first folio of each book has two vignettes of gods, one on either side of page."

37. *A'o yen pad mas mdzad pa'i bka' thang bsdu pa.*

31 folios. 9 1/2 x 3. Chinese paper. Printed at Peking.

R: “Extracts from the words spoken by Oyen padma (Padma Ssambhava). This is a tract on the evangelization of Tibet by Padma Sambhava in the [8th] century.....For another work of Padma Sambhava, see no. 26.”¹⁷

38. *Ri bo dwangs bsil gyi dkar chag mjug ma tshang ba.*

28 folios. 20 3/4 x 4. Chinese paper. Printed in China (probably at Wu-ta'i shan).

R: “A history and description of objects of interest at Riwo dwangs bsil. This is a description of the famous Buddhist sanctuary in the Province of Shan-hsi, called Wu-t'ai shan by the Chinese.”

Margin title: *ri bo rtse lnga'i dkar chag*. See Rockhill's *Atlantic Monthly*, 1895, pp. 758–769.

* From the *gsung 'bum* of Lcang skya III Rol pa'i rdo rje (1717–1786), vol. ja.

39. *Ma ni ril bsgrub kyi cho ga 'khyer bde.*

7 folios. 20 1/2 x 4 3/4. Chinese paper, printed probably at Peking.

R: “The ceremony of making mani pills.” For a translation by W.W. Rockhill see the *American Oriental Society Proceedings*, Oct. 1888, pp. xxii–xxiv.

40. *Dpal rdo rje 'jigs byed lha bcu gsum ma'i sgrub pa'i thabs rin po che'i za ma tog.*

25 folios. 18 x 3 1/2. Coarse Tibetan paper. Printed probably in Tibet. Folios 19b, 22b, 23a have manuscript marginal notes.

R: “The Treasury of jewels, on the ceremony of coercing the appearance of Dpal rdo rje 'jigs byed (Srivajrabhaivara or Yamantaka, a form of the Bodhisattva Manjusri).”

41. *Bdud rtsi snying po yan lag brgyad pa las gsang pa man ngag gi rgyud las dum bu gnyis pa bshad pa'i rgyud.*

49 folios. 23 1/2 x 4 3/4. Tibetan paper. Bought at Urga. Right end of fol. 48 is missing.

R: A tantric commentary on the eight branches of the essence of dudtsi compiled from the Tantras on necromancy....This work is divided into 31 chapters, titles of each at end of chapter. Fol. 1b vignettes on right and left sides. Fol. 2a the mystic syllable Om. Vignette on left and right side of page.

*Identical text with #12, but different edition, both are vol. 2 of *Rgyud bzhi*.¹⁸

¹⁷ Smith 1969, p. 6: a *gter ma* attributed to Padmasambhava, and possibly identical with *Padma'i rnam thar chung ba*, discovered by O rgyan gling pa (1323–?).

¹⁸ Smith, 1969 p. 4: possibly printed at Dga ldan Monastery in Mongolia, or Lhasa Zhol.

42. *Rgyal po chen po rnam thos sras la mchod gtor 'bul ba'i rim pa dngos grub kyi bang mdzod.*

11 folios. 21 x 4 3/4. Printed from much used blocks, letters badly blurred.

Bought at Urga.

R: "The granary (or storehouse) of perfection." A ceremony of making a tormā offering to the God of riches (Rnam thos sras).

43. *'Dod khams dbang phyug dmag zor rgyal mo'i sgrub thabs gtor chog.* 21 folios. 20 3/4 x 3 3/4. Writing blurred in many places.

R: "Torma ceremony for propitiating the goddess the Mighty One of the Kamaloka, the queen Dmag zor."

44. *Dam can chos gyi rgyal po'i gtor chog bskang gso bstod bskal mnga' gsol bcas.*

12 folios. 20 3/4 x 3 3/4. Coarse Tibetan paper.

R: "Torma offerings to Dam chan chos gyi rgyal po, together with expiating sacrifice and glorification on restoration to health by his interposition....Dam chan chos gyi rgyal po is the principal of the five guardian dieties (Dharmapala)."

45. *Dpal 'khor lo sdom pa nag po pa'i sa chog sta gon 'dod pa 'jo ba'i ngag 'don 'khrig chags su bkod pa.*

12 folios. 23 x 4. Tibetan paper. Probably printed in Tibet. Bought at Urga. [Tied between boards with #46–50; all seem to be from same blocks]

R: "Preparatory part of the ceremony of coercing the appearance of the deity called the black Dpal 'khor lo sdom pa.....a tutelary deity."

* #45–50 are instructions on the practice of Chakrasamvara teachings by 'On Rgyal sras sprul sku bskal bzang thub bstan 'jigs med bstan pa'i rgyal mtshan (1743–1811).

46. *Dpal 'khor lo sdom pa nag po pa'i sbyin sreg gi cho ga'i ngag 'don 'khrig chags su bkod pa 'dod pa 'jo ba'i bum bzang.*

11 folios. 23 x 4. Tied between boards with No. 45, 47, 48, 49, and 50.

R: "The good vase of the wish granting cow....Burnt offering portion of the ceremony of coercing the appearance of the black Dpal khor lo sdom pa....Probably the 2nd part of the ceremony."

47. *Dpal 'khor lo sdom pa nag po zhabs lugs kyi sgrub thabs 'dod pa 'jo ba'i ngag 'don 'khrig chags su bkod pa.*

25 folios. 23 x 4. Tied between boards with No. 45, 47, 48, 49, and 50. Folio 1 verso, two vignettes male and female deities, also mystic monograms in landza characters and two lines of Sanskrit in landza script surrounded by Buddhist ornaments. Folio 2 recto mystic monograms to right and left, Buddhist symbols in ornamental design.

R: "Coercing the appearance of the black Dpal khor lo sdom pa." Possibly Part 1 of the ceremony to which Nos. 45, 46, 48, 49, and 50 relate.

48. *Dpal 'khor lo sdom pa nag po zhabs lugs kyi bum bskyed mdun bskyed sgrub cing mchod pa 'dod pa 'jo ba'i ngag 'don 'khrig chags su bkod pa.*

15 folios. 23 x 4. Tied between boards with No. 45, 47, 48, 49, and 50. Folio 1 verso and 2 recto, mystic monographs in ornamental border with Buddhist emblems.

R: "Another part of ceremony of the worship of Dpal 'khor lo sdom pa. It relates to the act of worship on the completion of the preliminary ceremonies of making the good vase of the wish granting cow (see no. 46) and of causing the god to appear (see no. 47)."

49. *Dpal 'khor lo sdom pa nag po zhabs lugs kyi bla brgyud ngag 'don 'khrig chags su bkod pa.*

10 folios. 23 x 4. Tied between boards with No. 45, 47, 48, 49, and 50. Folio. 1 verso, folio 2 recto and verso, vignettes and mystic syllables enclosed in ornamental design with Buddhist symbols.

R: "A section of same work as Nos. 45, 46, 47, 48, 50. The short title of this section may be *bla brgyud*, which is supposed an abbreviation for *bla na med pa brgyud* (or *rgyud*) meaning "The highest tantra." In other words this section contains the quintessence of this necromantic-mystic work."

50. *Dpal 'khor lo sdom pa nag po zhabs lugs kyi dbang chog smon lam shis brjod bcas 'dod pa 'jo ba'i ngag 'don 'khrig chags su bkod pa.*

22 folios. 23 x 4. Folio 1 and 22 vignettes and mystic syllables in ornamental design with Buddhist symbols.

R: "Prayers for sufficient power and thanksgiving." Probably the last part of preceeding works.

51. No title.

10 folios. 21 x 4. Printed in Ganden monastery at Lhasa.

R: "A tract on the life and work of the great Buddhist reformer Tsongkhapa. See No. 8 Tsongkhapa's *Lam rim chen po*."

* See Rockhill, *JRAS* 1891, 289–291, where he translates this short biography, “written by a Kashmiri pundit called Punyashri, and printed at the Galdan monastery.”

52. *Thod pa bzang ngan brtags thabs dang ka pa' la bzang po mchod nas dngos grub len tshul 'dod dgu'i 'byung gnas.*

10 folios. 10 x 4. Ms on European paper. Fine clear writing, copied for W. W. Rockhill at Peking, 1886.

R: “On the characteristic signs of good and bad skulls and how to secure a fulfillment of one’s wishes by offering a good kapala (skull).” For a translation see Rockhill, *Proceedings of the American Oriental Society*, 1888, xxiv–xxxi.¹⁹

53. *Rje btsun ma ku ru ku lle'i sgrub thabs ut pa la gsar ba'i ma lli ka.*

27 folios. 7 x 2 3/4. Ms in fairly clear handwriting.

R: “The garland (malikka) of fresh utpala (white lotus) flowers—coercing the appearance of the Venerable Kurukulle.... The goddess Kurukulle... a form of Tara (the wife of King Srong btsan sgam po) who is a sakti of Avalokitesvara. The usual Tibetan name of Kurukulle is Rig byed ma.”

*Missing as of 6/25/73.

54. *Dpal rdo rje 'jigs byed kyis zhi ba dang rgyas pa'i sbyin bsregs kyi cho ga lag len 'don gyi rim pa mdor sdus pa rnam.*

27 folios. 12 3/4 x 4. Ms on heavy paper. Fine calligraphy, in cursive script, title also in Mongolian.

R: “Burnt offering ceremony for insuring peace (to the dead) through Dpal rdo rje 'jigs byed (Yamantaka).... This work is read at the mortuary ceremony held on the death of a person at the dwelling, not at the time of disposing of the corpse.” See also No. 27.

55. No title.

3 folios. 8 3/4 x 3. Ms in cursive script on European paper.

R: “It appears from a reference on the last page that this work is a prayer (*smon tshig*) to Rje btsun Lozang tsul trims gya mtsho dpal zang po.... The personage referred to above may be the 10th Tale lama (1816–1838).”

56. *Tshe lha rnam gsum gyi sgrub thabs mdor bsdus 'chi bdag sde 'joms.*

5 folios. 10 1/4 x 3. Ms written in gold letters on dark blue paper.

¹⁹ Smith 1969, p. 7, identifies the author as Ngag dbang shes rab, and provides the complete colophon.

R: "Coercing the appearance of the three gods of life and subduing the lords of death, compiled from canonical works (sutras)."

57. *Bzhed hor phyogs kyi gzhi bdag rnams gyi bsang mchod.*

2 folios. Folio 1: 10 1/4 x 2 3/4; folio 2: 9 x 2 3/4. Ms fragments. Two different handwritings.

R: "Food offering to the local deities of ...Jehol [Manchuria] or Cheng-te Fu in the Chinese Province of Chih-li, N. of the Great Wall. It is an important lamaist center with many lamaseries."

58. *Lho slob tshe.... 'dod* (illegible).

14 folios. 10 1/2 x 3 3/4. Ms fragment on yellow paper. Numbered in Chinese from 1 to 14 in lower right hand corner of each folio.

R: "Apparently prayers invoking the assistance of 'the Teacher from the South' to insure long life and happiness....The Teacher from the South may be Padma Sambhava."

59. *Rtsa rgyud.*

9 folios. 9 3/4 x 3. Printed in China. Title page missing, margin title given.

R: "Introductory tantra (mula tantra)." Fragment of a much larger work; folios are numbered 19, 24, 26, 28, 36, 37, 42, 50, 55.

60. *Sgrol ma dkar mo'i bstod pa.*

1 folio. 9 1/4 x 2 3/4. Printed in China. This is the 4th and last page of the tract; the title given may not be quite exact.

R: "Glorification of the White Drolma....(Tara) is a goddess who became incarnate in the person of one of the wives of King Srongtsam gampo. She is also called Padma karmo. Her picture is given in No. 1b, Folio 1 verso."

61. *Sngags gzungs.*

50 pages. 7 1/4 x 2 3/4 folded in seven [?]. Chinese paper. Printed in China, bound in cardboard. Page 1 picture of Avalokiteshvara. Last page image of tutelary deity.

R: "Charms (mantras) and spells (dharani)....This is a collection of charms and spells applicable to various gods, etc., the language is Sanskrit, written in parallel columns in Tibetan, Manchu and Chinese."

* Missing as of 6/25/73.

62. *Dpal ldan sman brgyud grwa tshang gi dbyangs yig rin chen 'phreng ba*

mkha' pa'i ling (?) 10 folios. 20 x 4. Ms on Tibetan paper. First leaf damaged.

R: “The Precious chaplet Mkah pa’i ling (or lding) (used by) the theological school (*grwa ts’ang*) of Dpal ldan Sman brgyud. May good fortune increase!” Musical score book or *dbyangs yig*; see *Land of the lamas*, p. 88, — also *Notes on the Ethnology of Tibet*, p. 745.

*Rockhill 1895a identifies the text as coming from Kumbum.

II. Gifts from Mrs. Rockhill, 1942.

63. [j] *‘Jigs byed mgon po chos rgyal lha mo rnam sras rnam la gtor ma ‘bul tshul mdor bsdu.*

6 pages [sic]. 9 1/4 x 3. Chinese print, folded accordeon style, but pecha format.

R: “Ritual compiled from the Do (Sutras) to be used in the ceremony of making offerings to ‘Jigs-che gon-po....Colophon says blocks cut and printed at Peking at the expense of Prince Su, in the 19th year Kuang-hsu (1894).”

*A note on the verso of title page, not in Rockhill’s handwriting, says, “Gift Hon. W. W. Rockhill 7,10[illegible]’08.” This text is from the *gsung ‘bum* of Lcang skya II Ngag dbang blo bzang chos ldan (1642–1714), vol. nga.

64. [j] *Ye shes kyi mkha’ ‘gro ma seng ge’i gdod pa can gyi sgrub thabs.*

12 folios. 9 1/4 x 3. Chinese print, folded accordeon style, but pecha format.

R: “Ritual for propitiating a Dakini called Ye shes kyi Kandroma Seng ge dang pa chan.” Colophon says blocks cut and printed at Peking at the expense of Prince Su, in 19th year Kuang- hsu (1894).

* A note on the verso of the title page, not in Rockhill’s handwriting, says, “Gift Hon. W. W. Rockhill 170.08” (illegible, but reversed from above). This text is from the *gsung ‘bum* of Lcang skya II Ngag dbang blo bzang chos ldan (1642–1714), vol. ja.

65. [M] Four short texts wrapped together, folio 1: “Gift of Mrs. W. W. Rockhill June 19, 1942.”

1) *Dpal mgon lcam dral dang dur bdag la gser skyims ‘bul tshul.*

3 folios 8 3/4 x 2 1/2. Ms.

2) *Dgra lha dpang bstod.*

6 folios. 9 1/4 x 2 3/4. Ms. Possibly Tibetan paper.

3) *Dur khrod bdag po’i sgo nas chom rkun gyi mgo skor.*

4 folios. 8 3/4 x 2 3/4. Ms. On lined paper.

4) *Rlung rta bsangs.*

3 folios. 9 1/4 x 3. Ms.

+ 2 folios of a calendar 8 3/4 x 2 3/4.

66. [C1] *Gzungs bsdus/dkar chag dgos 'dod kun 'byung.*

67. [C2] *Mdo mang /dkar chag dgos 'dod kun 'byung*

2 volumes, separate pagination for each text. 19 ½ x 5 ¾.

Xylograph on Tibetan paper. Excellent condition, wrapped in yellow silk and tied between red lacquered boards. Red stamp with swastika on title page.

**Gzung mdo* or *Mdo mang*, collections of canonical texts. See Rockhill 1895a, Plate 29, p. 720 for seal purchased at Derge as possible source for the stamp.

68. [B] *'Phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa*

428 folios. 22 x 4. Tibetan print, excellent condition. Red seal with swastika in center. Wrapped in thick yellow brocade lined with blue and tied between boards.

'Phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa klog thabs dngos grub kun 'byung.

5 folios. 22 x 4. Tibetan print, excellent condition.

'Phags pa shes rab kyi pha rol tu phyin pa brgyad stong pai dka' bu'i gnad kun gsal bar byed pa'i mchan bu shes phyin lam gyi sgron me.

36 folios. 22 x 4. Tibetan print, excellent condition.

R: "The Prajna paramita in 8000 slokas in Tibetan. Handwritten note pasted to cover: "Presented to W. W. Rockhill by the 13th Dalai Lama (Ngag dbang blo bzang thub bstan rgya mtsho) at Wu t'ai Shan (Shansi) on June 21st 1908."

*Description of texts and thangka available in author's paper for presentation May 2007, Rubin Museum of Art, N.Y., Gifts at Wutai Shan: Rockhill and the 13th Dalai Lama. See also Meinheit 2000.

69. [a] *Rje btsun mi la ras pa'i rnam thar rgyas par phye ba mgur 'bum.*

342 folios. 20 ½ x 4. Chinese paper, printed at Peking from blocks cut in Tibet. Bound between boards. Fol. 1 verso vignettes on either side; left that of the author Milarespa, right that of his guru Marpa. Red seal with swastika in center, wrapped in yellow silk with blue lining, and tied between heavy red lacquered boards with long orange sash.

* The *mgur 'bum* of Mi la ras pa (1040–1123) compiled by Gtsang smyon He ru ka (1452–1507). Appears to be duplicate of #10, with different seal on title page, and tied in different boards.

70. [LL] *Bstan bcos chen po bai dur dkar por blo rmons 'jug pa bde ba'i phyir dkar chags thor bur bkod ba.*

634 folios. 22 x 3 ¾. Tibetan paper. Wrapped in cloth and tied between boards painted red.

R: "Sent me by the Maharaj KumarTulku of Sikkim. Constantinople, September 1911."

* The *Vaidurya dkar po* of Sde srid Sangs rgyas rgya mtsho (1653–1705). Although a letter to Mrs. Rockhill from Librarian of Congress Luther Evans, dated 7/2/42 refers to receiving “texts on Bon” from the Maharaj of Sikkim, this is the only volume with such a note, and no Bonpo volumes have been identified as having the note.

71 -75. [i] *Ka pod kyi khar chag* [etc.].

10 v. 22 x 4 1/8. Peking print, brittle yellow paper, wrapped in yellow silk lined in blue, tied between heavy red lacquered boards. Each of 5 cases contains 2 volumes wrapped together. Red seal with swastika on each title page. Note on title page: “Gift of Mrs. W. W. Rockhill, June 9, 1942.”

71. [i1] Ka, 359 folios; Kha, 317 folios.

72. [i2] Ga, 395 folios; NGA, 322 folios.

73. [i3] Ca, 311 folios; Cha, 321 folios.

74. [i4] Ja, 307 folios; Nya, 341 folios.

75. [i5] Ta, 227 folios; Tha, 272 folios.

**Gsung 'bum* of Char har Dge bshes Blo bzang tshul khriṃs, 1740–1810, a Gelukpa scholar of Inner Mongolia.

III. Rockhill Mongolian Collection

M1. (Div. O, ex-Div. MSs.) *Qutug tu yeke nigulsugci cagan lingqu a nere tu yeke kolgen sudur orosiba* / *'Phags pa snying rje chen po'i pad ma dkar po zhes bya ba thegs pa chen po'i mdo*.

137 folios. 20 1/2 x 6 1/2. Xylograph, folios 1 v. and 2 r. printed in red.

*“Saddharma Pundarika Sutra”

M2. (Div. O, ex-Div. MSs.) *Qutug tu yekede tonilgagci qamug jug ud tur delgereḡsen gasiyudan gemsikui ber kilince yi arilgaju burḡan bolḡan butege kui e sayitur jokiyagsan neretu yeke kolgen sudur*. / *'Phags pa thar pa chen po'i mdo*.

108 folios. 20 x 8 5/16. Ms. Written in red and black ink on thin cardboard.

Divided into three chapters, f. 1 of each has 2 miniature paintings, cover and back of each chapter covered with old brocade.

*Sutra of the Great Liberation.

M3. (Div. O, ex-Div. MSs.) *Gegen toli orosiba* / *Rgyal rabs gsal ba'i me long*.

144 (or 147) folios. 21 1/2 x 7 1/8. Ms. On thin cardboard.

*Historical work by Sa kya pa Bsod nams rgyal mtshan.

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